

16P7cmC33

asked. I desired to help her - Would he direct her studies? This he consented - undertake, but he succeeded in so representing his wife's noble aspirations, & the Princess had to get from him (hard) own consent to her plan of ~~secularizing~~ ~~devoting~~ ~~devotion~~ to the training herself for the education of her children.

At the age of twenty-four, we find her established in a small out-of-the-way house near the ~~Haupt~~, <sup>deoting herself</sup> with passionate energy to a course of scientific study. Selected out for her by Fürsterzbischof Mathematics, languages, Greek literature, the Platonic philosophy - her was first in this ungrateful task, with profound anxiety laboriously as the poor scholar who learns for his living. As for religion, that was for the people; persons of education did not believe the gospel, else, how could they ignore its teachings in their wives? Brought up a Catholic, intimate with many Protestants, she had never come into contact with Christianity, never planned in that direction in the impulse the guidance deposited by earliest to her own lips.

In the interest of her own studies, the princess did not forget that she was working for her children, when ~~rumours brought her word~~ came to her of Fürsterzbischof's great work at Münsterland, she determined to consult him about the bringing up of her son. She visited Münster with this intent, intending to settle herself with her child,

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in a quiet-home on the banks of the Lech ~~affluent~~. But  
the sagacity & practical power of the Minister determined by  
what where she could always enjoy the advantage of his  
counsel & support, whence, she took up her abode at  
Münster.

Princess' fallution was not long in finding out that the  
wise Statesman & she occupied different stand points.  
While the ecclesiastical dignitaries were more men of  
the world, the burghers of Münster were given over to luxury  
etc. Fürstenberg, "partly al ampt-the important man,  
was an ardent Christian, & his Christianity was the  
main power of <sup>concerned</sup> the administration which drew upon  
him the eyes of Europe. As he was prepossessed of  
education, to be literated & excelled in one theme,  
appropriately to be reverenced, did the princesses regard  
the principles to which the life she admired over  
all its elevation."

"Do not try to convert me, I beg you! Be my  
friend in all else, but not in this; leave me to myself.

How comes I endure the desecration of my thoughts  
of God except such as He himself has formed in  
my heart. I do not deny Christianity, - far from  
it; it is the religion for the multitudes. But I,  
I know nothing. Who can know?" After a few years,  
Fürstenberg let her alone, would, after a few years,  
residence in Münster, she fell ill, & was like to  
die; then was sent a Catholic priest to her,

Max Pauli:

The Story of Deep Joy -

by Henryk Hoffmann.

Substitute 'Perrins' for 'Pauli', & the meeting with Perrin was very much as we have described it, but -

the abounding fascination which Jacobi came to exercise over us here began with Waldemar. ~~He~~ ~~was~~ ~~an~~ ~~old~~  
Waldemar ~~was~~ ~~very~~ ~~old~~ ~~but~~ ~~his~~ ~~body~~ ~~was~~ ~~as~~ ~~fresh~~ ~~as~~ ~~the~~ ~~golds~~  
~~of~~ ~~the~~ ~~golden~~ ~~age~~ ~~of~~ ~~the~~ ~~stones~~, ~~as~~ ~~his~~ ~~soul~~. The author now  
 is ~~an~~ ~~old~~ ~~man~~ ~~of~~ ~~no~~ ~~romance~~, ~~as~~ ~~his~~ ~~spirit~~ ~~is~~ ~~completely~~ ~~of~~ ~~the~~ ~~overstuffed~~ ~~delicacy~~, ~~the~~ ~~exaggerately~~  
 uncomfortable generosity, the conformatory things human  
 with things divine, the assumption that no renunciation  
scales heaven, therefore, blessed is he who gives up his  
 human life not of necessity nor of duty, but for  
 the sake of the higher blessedness that comes of  
 renunciation. These things have no attraction for us.

Bell-work. At end of the last century, Philosophy  
 had almost to yield; if, in France, the first took birth  
 in Germany, settlement was the more delicate product  
 generosity could not be too delicate, feeling it is  
 fine drawn, for the most of young Germany.  
Waldemar, philosophical novel as it is, is an ephemeral  
 work misnamed as it is the expression of a passing phase  
 of national feeling. But its influence was <sup>to my</sup> permeating  
 soon in that its range was limited, <sup>immediate</sup> the whole people in one place is perhaps more certain of any influence.

applauded. For him, this was better than to half-betray his opinion, though for them, passionate Biblio-lovers, some of whom, each change of front was a tiny incomprehensible. He knew how his 'Apologie' followed in due course - a "History of the Religion of Jesus Christ" meant to show what-formal was common to all Christian communion. His defense of the Church of his adoption was original; from the Old Testament - from a comparative survey of the religions of the East - he established that) revelation & human institutions alike point to the need of continual sacrifice, & it was but a step to prove that - the Church which still exercised sacramental functions best fulfills the complaints & salispid the soul.

But - we are tempted to linger too long over Friedrich Schleier. There was his brother, Count Christian, of less peaceful manners, perhaps, but of greater energy. More brilliant-wit, more, was able to meet the Savants who gathered at his husband's house on equal terms, so profound was his learning, so keen his intellect. There was also the friend of the brothers, a poet too, steeped in the legis in antiquity. He was Count-Révillon aristocrat of the aristocrats, & jealous for the

Augsburg Confession, but could operate & refine  
in manners, the mean organs when they did  
not agree with him, say there was anything left to his  
account - his wife quite won all hearts by the brightness  
of her mind & the sweetness of her piety.

Ministry if out-of Holstein, was mean enough  
for social intercourse, & here was the intense interest  
of social problems capably handled. The Berlin Fürstentum  
gave him whole force of character into the working  
of a problem that most men would have given  
~~as hopeless~~  
~~up in despair~~ - the administration of an ecclesiastical  
government! He effected no political changes  
whatever, smitten with no existing institution,  
yet, without any political one showing, he raised  
the province of Ministers to a social level hitherto  
never attained under a Church government -  
Capital schools, energetic people, manufactures,  
agriculture, an educated clergy, over the noblest  
signs which distinguished Minsterland, brought  
the men of all nations to see how to do it,  
& none watched his experiments with keener interest  
than did his Holstein friends.

We must be the medium to forgive us for  
inserting coming, colorless sketches; on

Then to the speech to all yes. Young man's partner  
deemed the both invited each other hundred of feet  
of abnegation.

If Waldenmer comes as a robot regardless both heart what  
what ever it to a heart-bruised, betrayed, as our  
friends to realize that he had lost nothing. The famous  
in his hearts. By a past - self - abnegation have  
lets the sting out of him's rejection, could choose to be  
rejected; could choose to love no man she should love  
& cherish him as his own flesh. Her was a new outlook  
into the world operated through action where a man  
by choosing, copies his past - ~~strictly~~, even as  
attraction to <sup>him</sup> Parsons. Nor did he perceive that he bettered  
his involvements. 'Waldenmer' loves his beloved and  
chooses, in cold blood, not to marry the woman he  
loves, but another, who is supposed to have most of  
the sleek qualities proper in a wife. Nursing  
is a married man she ~~ascends stairs~~ partly retained by his  
~~last~~ <sup>his former passion</sup> ~~last~~ partly retained by his  
woman husband in the eventing to her purity to  
be accepted. Here we have a peculiar situation - the  
fired up to a lot of sin & shame? By no means  
in the amorous view. It is in critical situations like  
this and finds its opportunities. The woman as did not  
marry loves the wife, chooses the children lives for the  
family of Waldenmer, & she with poor wife perfectly  
live with one another in anti-slaveryism of course  
delicacy & uncombrist's generosity - every one is  
uncomfortable but then, say on in plenty of the  
opportunity of the ex. Her is the "pure" he will

she dismissed the priest, for his Sacraments were as  
the merest trifling to her. But her long illness &  
slow recovery did not leave her quiet as before. A  
horrible discovery of herself took place. She found that it  
was the merest slave to literary ambition & the pride  
of learning, & she was too noble at heart and too sincere  
that this form of vanity was as ignoble as another.  
"With this discovery," she says, "all pleasure in myself  
vanished." She went about after this sickness a humbler  
if not a happier woman.

And now another difficulty presented itself; her  
children were getting old enough to receive religious

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